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ON THE DEMISE OF MUFTI ALAUDDIN

انا لله وانا اليه راجعون

It is indeed with a heavy heart and a tearing eye we received the news of the sad passing away of our honourable ustaadh, Hazrat Mufti Alauddin Sahib (R.A.).

Hazrat was a senior ustaadh of hadith at Darul Uloom Zakariyya, Lenasia, South Africa.

Hazrat, along with being blessed with oceans of knowledge, had a unique personality and the following qualities always gripped me:

1) Extreme respect and reverence for the Azaan: Hazrat would rebuke and take strong reservation to anyone who approached him or tried conversing with him whilst the azaan was being called out.

2) Hazrat was meticulous with regards to how he performed his salaah: He would become extremely annoyed if the person to his side would be fidgety in Salaah. He would, immediately after salaah express his dissatisfaction and scold the person next to him.

3) His deep love for Allamah Binnori (R.H.): It was evident in his speech and the manner in which he would fondly recollect and share his experiences and memories he enjoyed with Allamah Binnori (R.H.).

May Allah Ta'ala grant him maghfirah and grant him the highest stages in jannah and grant the family sabr jameel. Aameen.

By Ridwaan Ravat

Our ustaadh has passed away.

Remarkable, khidmat for 51 years!

Teaching hadith for 51 years!

Oh how enviable!

Oh how fortunate!

Oh how happy will Rasulullah (sallallahu alayhi was sallam) be to see him!

Oh how sad that we have lost him!

Note: There will be a detailed article regarding Mufti Alauddin in the next issue Insha-Allah.

Inside this issue:

INNA LILLAAHI WA INNA ILLAIHI RAAJIOON

On behalf of the Darul Uloom we express our condolences to our honourable Ulama, beloved graduates, respected parents and well-wishers of the Madrasah whose loved ones have passed on to the mercy of Allah Ta'ala. May Allah Ta'ala grant them complete maghfirah and the highest stages in Jannatul Firdaws, and may He grant their loved ones Sabr Jameel. Aameen.

We are further grieved at the demise of Hazrat Moulana Dr. Abdur Razzaaq Iskandar Sahib (R.A.) - the Principal and Ustaadh of Allaamah Binnori Town in Karachi and Hazrat Moulana Ebrahim Bhamjee Sahib (R.A.) of Lenasia - South Africa.

Hazrat Dr Sahib (R.A.) was the Ustaadh of many Ulama of South Africa and abroad. He had visited the Darul Uloom on several occasions, sharing his experiences and advices with students and teachers alike. May Allah Ta'ala grant the Ummah an appropriate replacement. Aameen.

Hazrat Moulana Ebrahim Bhamjee (Soofie) (R.A.) was also one of Dr. Sahib's students and a regular and familiar face to many former and present students of the Darul Uloom. Moulana taught for a while at the Darul Uloom in its early days.

He was very fond of Hazrat Mufti Ridha ul Haq Sahib (D.B.) For years it was his habit to join Mufti Sahib for breakfast. He would often be seen carrying Mufti Sahib's book to class. He took it as his personal responsibility to transport Mufti Sahib to and from the airport whenever Mufti Sahib was travelling. He spent time with Mufti Sahib when Mufti Sahib was admitted to hospital. He would punctually attend the majaalis of Mufti Sahib every Sunday morning and would be found sitting right in front of him. He diligently recorded Mufti Sahib's majlis discourses and shared it with his associates. His absence at Mufti Sahib's majlis will definitely be noted and felt.

Besides having breakfast with Mufti Sahib, he would visit Hazrat Moulana Shabier Sahib and Hafez Basheer Sahib and share his passionate experiences and memories about Lajpor from where his parents hailed from.

He had the exceptional quality of serving and helping one and all, particularly his teachers and pious personalities.

He was an amazing person who had benefitted greatly from his seniors and respected them greatly. His ongoing association with Binnori Town and anyone attached to the institute was remarkable. His admiration for Hazrat Binnori (R.A.), Hazrat Mufti Ahmadur Rahman Sahib (R.A.), Hazrat Mufti Wali Hasan Sahib (R.A.) and other Asaatiza of the institute was well known. He had the exceptional quality of serving and helping one and all, particularly his teachers and pious personalities.

He had great love for the Sunnah of Rasulullah (Sallallaahu Allaihi Wasallam). He was always simply dressed, neatly attired and always donned a Turban. He had a cheerful and compassionate disposition. He embraced his colleagues whenever he met them. He made it a point to visit all

the elderly in his family taking along his grandchildren with him.

Another distinguishing quality he possessed was to search for the friends of Allah Ta'ala, wherever they may be even if they were 'unknown' to the general public and spend time in their company.

In his young days he was very active in the burial services in Lenasia. This was a time when very few people participated in this rewarding service. He regularly visited the cemetery and prayed for the Marhumeen. He was well acquainted with the exact location of the graves of the pious.

He undertook many trips for Hajj and was always on the lookout for ways to make Hajj affordable for all. Those who accompanied him on Hajj will bear testimony to his Khidmah of even those that were much younger than him.

May Allah Ta'ala make his progeny a Sadaqah Jaariyah for him, and May He unite him with the Mashaaikh that he loved and served so dearly. Aameen.

DEALING WITH THE DEATH OF A LOVED ONE

by Jareer ibn Zakariyya

انا لله وانا اليه راجعون

Surely we belong to Allah and to Him shall we return.
Death is an irrefutable fact we cannot deny. Time and again, we lose ourselves in this transient world thinking that we are going to live here forever. As a result, Allah reminds us and shows us signs with the loss of a loved one to show that everything in this world is just temporary.

Losing a loved one is undeniably a grief-stricken and devastating moment, especially for the family and close friends. Although according to the verse of the Qur'an 2:156, that a soul belongs to Allah and will return to Him in time, still it is a painful moment seeing our loved one having passed away. Only those people who have experienced it can truly know the depth of pain it brings when it strikes. It hurts deep down in the core that sometimes you feel numb with emotion. These are the seven pieces of advice that can help;

1. Dua (Supplication): Dua is the greatest weapon of a firm believer of Islam and it is unquestionable. While the believer is still alive, he/she makes Duas for our well-being, and now that he/she has gone to the afterlife, that person relies on our Duas since he/she desperately needs them now. Many of us have forgotten the significance of making Duas by thinking that making a Dua is all there is to do, when in reality, Duas are our strongest assets (to the point that they can possibly alter the decree of Allah to turn out to be another decree.) The little things we do can truly be big in the eyes of Allah. Make Duas for the forgiveness of loved ones, especially the children for their parents. There are many ways to make Dua, however, it should be observed in accordance with the Sunnah; take note that the best Duas are those wordings used by Rasulullah (Peace be upon him).

2. Sabr (Patience): Probably one of the toughest attribute to grasp when dealing with the death of a loved is observing patience or Sabr. Allow yourself time to heal, and don't let death take its toll on you. Sabr enables a rightful Muslim to demonstrate reliance and contentment with the decree of Allah. This will also allow that person

to be grateful to Allah despite such loss, knowing that Allah will never burden a soul with more than he/she can bear and that He designed this pivotal moment to pay off the loss with something much bigger in the future. The Prophet Muhammad (peace be upon him) reminds us that a true believer will express gratitude to Allah if he is blessed with prosperity, and he/she will patiently endure any adversity that befalls him, knowing that it is for his best interests. Observing Sabr or patience does not mean we cannot feel down or cry our grief; for Prophet Muhammad (peace be upon him) also had tears in his eyes when his son Ibrahim passed away. But one must not hit themself, cry excessively, tear down their clothes, and especially question Allah's decree. These acts are strictly prohibited, and thus, we waste the great reward that is to come for being patient.

Let the death of a loved one be a lesson in detaching from the Dunya and in holding Allah (glorified and exalted be He) in your heart above all others.

3. Don't dwell in isolation: It is quite common to be engulfed by grief at the death of a loved one. However, one must not dwell in it much, as this sends an invitation to Shaytan to become misery's company. The ploy is to give your attention to every little thing you have, thinking that this could also be taken away from you. Love brings love while regret leads to discontentment; discontentment should not be felt, most especially to the Glorified and Exalted Allah. Let the death of a loved one be a lesson of detaching from the Dunya and in holding Allah (glorified and exalted be He) in your heart above all others.

4. Aiding and Forgiveness: In life, we have our own share of disagreements which may, later on, lead to holding grudges against one another. Forgiving your deceased loved one for any wrongdoings they have done to you is a great gift you can give them. By freeing yourself from a grudge or something that person owes you, you are being merciful to that person which will also lead to Allah being merciful upon you as well. Besides giving forgiveness to what is due, a faithful Muslim also ought to help a deceased brother with any outstanding debt he or she may have left behind. The living faithful follower must also help in the funeral as well, for this is one of the obligations of a Muslim to another Muslim brother or sister. Help the close relatives or the family of the departed Muslim during their difficult time, knowing they really need any help that comes along their way.

5. Sadaqa (Charity): Another good thing a faithful follower of Islam can do for their departed loved one is to offer charity on their behalf. This is according to the Sunnah and one that should be taken with high importance. In conjunction with this, try to remember some of the bits of advice the departed may have shared with you and try to act on them. This will allow them to have the incessant reward for the knowledge they have imparted when

they were still alive.

6. Occupy yourself: We all need time to heal and experience the feeling of grief as it comes. But it is imperative to keep moving forward despite the loss. The process of bereavement carries you back to the past, reminding you of all that you could have said or done, and this makes you feel all the more depressed and lonely. Thus, going back to your usual routine could become your lifeline, as this may serve as a healthy distraction to channel out your energy to do something good. One is never really prepared for this paralyzing pain, yet Allah (glorified and exalted be he) reassures us that with every hardship comes ease (Qur'an: Chapter 94 verse 5).

7. Reflection: Lastly, take these pivotal and precious moments of contemplation over the reality of this temporary world and remember that we will also depart from this transient phase to join Allah. We are encouraged to think about death over and over again to keep us back on track and assess our current relationship and state with Allah. Remind yourself, your loved ones, and the people around you that death is just around the corner. We must do more to become better servants and faithful followers of Allah. With our reconnection with Allah upon a person's death, that deceased follower may get the rewards for your good works as well. Feeling a deeper love for someone would also mean feeling deeper grief for that person's loss, as it is said: to grieve is to love. During the time after the death of a loved one, we may feel vulnerable, raw, anguished, devastated, and so much more. There is no exact timeline for a healing process or grief but definitely through the Qur'an and by reading and following the lifestyle of Rasulullah ﷺ, we will find the escape out of these emotions more appropriately.

May Allah forgive our beloved ones who have passed on and elevate their statuses in the hereafter. AMEEN

VEIL

by Mona al Kabir

You look at her and call her oppressed, simply
Because of the way she is dressed.

Undeniably you do not know that this is not just a
Piece of cloth that covers her.

For it is the declaration of her faith

For it symbolizes her journey of devotion

For it is the physical manifestation of submission to her lord

For it is an act of obedience and righteousness

For it is an expression of her chastity and modesty

For it is her shield against the sins and evil temptations of this fleeting world

For she is a jewel, and her beauty is not for everyone.

Certainly, her veil is much more than a piece of
cloth wrapped around her; something far greater
than the human mind can comprehend

BETWEEN LOVE & HATE

by Samiullah Qadri

There are two types of people in this world: those who like books, and those who don't. Or so I thought.

My friend Faizan said to me one day that he "really likes books" but that he "just can't sit down to actually read one without getting a headache." I was shocked. My binary *qaa'idah kulliyah* has been broken. How can somebody like books without reading them?? Indeed, sleepless I was for nights at end.

It then clicked: Faizan doesn't *really* like books, he only likes the thought of himself having the knowledge within those books. In other words, instead of being interested in the subject matter of the book, he had more interest in a future image of himself as a scholar.

Naturally, the question arises how one can actually be interested in a book, instead of the type of interest Faizan has. There are a few ways to fix this, and it won't come overnight. First things first, read what you want. Don't ever feel like you have to read a specific book. Let's say you are reading a book on the history of Baghdad and you get bored half-way through. What should you do? I say, immediately drop that book; it doesn't deserve your attention. Go wander around in the library and find something else that's interesting to read until you're bored. Be a kid!

When you have started reading different books one after another, you'll start noticing some topics you hold special interest in. When you notice them, read more on that specific topic. One of two things will happen: either you'll fall in love, or you'll discover a subject you didn't even know you hated. If the latter, then do what anybody should do after an unhealthy relationship: MOVE ON! There are too many subjects out there for you to be stuck in a relationship with that specific one.

When you *do* find something you love, or even slightly like, don't keep all its secrets to yourself. If you know something about a subject, share with your friends the half-baked facts that you barely remember from a book you couldn't read past page five. Don't worry, practice makes perfect.

As well, if you read something related to what you heard in class, connect that info with the book. By doing this, you'll obtain a wholistic understanding of that subject—not to mention the extra points on your exams!

To sustain the relationship, keep your beloved with you wherever you go. True love isn't based on your sudden whims of passion, but rather it's based on the time you spend together, throughout the long nights. As the poet Ibn Aqib inscribes:

My beloved teaches me whatever I desire to know,

My beloved comes with me wherever I need to go,

Others eye us with pity thinking we're lifeless,

Were they in my place, you'll also become their beloved,

I get lost in you even when I intend a single look,

We've become so close; you are the one who reads me like a book.

On a personal note, when I went to Miami Beach with my books in hand—even though my sister hated me for it—it helped me establish within my mind that I'm a "book-person," although I only read about two pages. The benefit of establishing this in the mind is its being accustomed to the company of books, being in the mood to read more often. Compare this to someone who always has his phone in hand. (We all know people like this, and if you don't it's probably you!) In his mind he has established that he is a "phone-person," and so he is always in the I-need-to-check-my-notifications mood.

The bottom line is, read what you want, how you want, and when you want. Share what's beneficial. And most importantly, fall in love, harder than any human relationship. Reading isn't a chore; it's heaven on Earth.

SACRIFICE

by Syed Ahaz b. Atif

It can be stated without a doubt that the month of Dhul Hijjah, the last month of the Islamic calendar, is one of sacrifice. It is the underlying theme behind both Hajj and Eid al-Adha. In Hajj one sacrifices one's wealth, time, and energy to fulfill its rites in the various locations. Similarly—but to a far lesser degree—those at home sacrifice their wealth, time, and energy to slaughter an animal. Both of these events are the highlights of Dhul Hijjah, thus underscoring the month's theme of sacrifice. But interestingly, as our respected teacher Mawlana Abbas (d.b.) explained, this theme of sacrifice begins all the way in Ramadan and concludes in Dhul Hijjah.

In Ramadan, during the day we sacrifice eating, drinking, and intimacy in fasting, and at night we sacrifice our time and energy in *Taraweeh*. Towards the end of the month, we sacrifice the comfort of the home by staying in *I'tikaf* at the masjid. We sacrifice sleeping at night by standing before Allah Ta'ala in worship seeking Laylatul Qadr. After Eid al-Fitr, which is the first of Shawwal, the months of Hajj begin. This means that at any given moment in these months, we are allowed to don the clothes of *ihram* in preparation for Hajj. In the past, some individuals would don the *ihram* right after Eid, and remain in this blessed state of for over two months anticipating their travel to the House of Allah Ta'ala.

After Shawwal and Dhul Qa'dah, the rites of Hajj begin in Dhul Hijjah, which is when we go one step further than we have gone in Ramadan and (for those of us given the opportunity to perform Hajj) sacrifice the comfort and familiarity of our homeland to travel to the harsh desert of Hijaz. In the sweltering heat of this land, we further sacrifice our various clothes and accessories and don the simple, white, two-piece attire of ihram. We have now sacrificed everything: our eating, drinking, intimacy, time, money, strength, homes, comforts, and clothes. We stand with *nothing* before Allah Ta'ala on the Day of 'Arafah. The only thing left now to sacrifice is *our own lives*...but Allah Ta'ala, out of His grace and mercy, has allowed us to sacrifice an animal in its place.

As the month of Dhul Hijjah begins, we should keep in mind this theme of sacrifice for Allah Ta'ala. It should remind us that our lives and everything connected to them belong to Allah Ta'ala and He can command us to do as He wills. And so, we are to fulfill those commands as His dutiful slaves.

IS IT WORTH WATCHING?

by Abdul Azeez Bhamjee

While the world seems to progress scientifically, faster than its growth in technology it is retrograding spiritually and morally. We find ourselves being exposed to a civilization that has become extremely immoral. Sayyidina Mu'awiyah (radhiyallahu anhu) said "The good actions of our times were the sins of the previous times and evil of our times will be considered noble in the times to come". (Aqdul Fareed) A narration of Sahih Bukhari mentions that once Hadhrat Anas (radhiyallahu anhu) addressing his companions said, "O my companions! I see you perpetrating such actions which you trivialize. In the time of the Nabi (sallahu alayhi wasallam) these were considered destructive crimes". As we draw closer towards Qiyamah, this downward spiral will continue, while at the same time, the world progresses in technology. "The world now boasts that we are travelling by air, but we forget that we have polluted the air with sins. In mid-air, fornication is being committed".

While life theoretically seems to become easier than the previous times, it has practically become more challenging. Immorality and indecency have become the order of the day. Modesty and chastity have become something of the past. Let alone getting hooked up due to friends, boredom, social exposure and home culture—the mere fear that haunts an average man of not being able to perform could lead to porn addiction. Due to this fear he begins to find ways to get into pornography so that he can learn something from it. People sometimes ask: "How can I perform without learning how to do it?" The expression is sometimes different, but everyone is trying to find a solution in one way or another.

Pornography has destroyed many people. Looking at the statistics world-wide, 543,010 of the sites on the internet are porn sites. 68% of men and 40% of women are victim to it. 12% of the internet is pornography. Israel used pornography in 2003 when they wanted to take over Palestine by spreading it all over the media. Pornography is worse than any drug you can think of. The West has made it so accessible that you cannot search for anything without being exposed to it. Allah says: "Allah wants to forgive you and those that follow their desire want you to lean towards them in a tremendous way."(Qur'an 4:27) From this verse we learn that Allah is warning us about such people, in another verse Allah says: "The Jews and the Christians will never be pleased with you until you become like them by following their ways." (Qur'an 2:120) They have made such plans to weaken Muslims as Nabi (sallahu alayhi wasallam) said, "A time will come when people will gather to destroy you just like the way they sit on the table to eat a meal." (Abu Dawood) No country has put any ban on it despite it being such a harmful addiction-be it Islamic or non-Islamic countries. Depression caused by porn addiction leads to the unimaginable. Allah has commanded us to stay far away from immorality let alone being involved in it. Allah says," Do not draw near to immorality whether it is committed openly or secretly."(Qur'an 6;151)

Pornography enslaves you and controls you. It is much more addictive than other drugs. It makes you so dependent on it, you will not find comfort in anything other than watching it. Allah says: "Verily in the remembrance of Allah do hearts find peace." (Qur'an 13:28) If

you do not find joy in the remembrance of Allah where else can you find it? The worst part is that the more you see, you expect something stranger and more exotic, and the more unsatisfied you become. And the purpose of watching pornography is nothing but to stimulate you into masturbation. Once you are into pornography, you begin to masturbate. Which leads to moodiness, anxiety and physical weakness. Masturbation is very detrimental, and one should be thankful if saved from it. Do not be curious to experiment it. Those that are involved know the harms that result from it. Once pornography has deceived you into committing masturbation, you lose your focus on anything other than masturbation and pornography. It controls your maturity, growth and productivity. Even if there existed so called 'satisfaction', you cannot do it 24/7. It keeps you thinking about it, thus making you unproductive. You will see yourself not having focus in whatever you do. Already, pornography has taken away your interests and now it makes you experience sleeplessness. A disrupted sleep affects your productivity during the daytime regardless of what you do. With loss of focus comes lack of sleep, which leads to physical weakness. You become temperamental since you are displeased with everything. This physical weakness is followed by psychological weakness. If you talk to porn addicts, they always have a constant guilty conscience, low self-esteem and lack of confidence. With this insecurity, they disassociate themselves from society. When you are trapped in this fake delusion, it simply means you cannot live without it. You have to isolate yourself to entertain that false excitement. With all this in mind, you only find comfort in isolation. If remembering Allah isolates you, it will set you free but if pornography isolates you, you will never be free. You are overwhelmed with anxiety and fear, which causes you to age faster. This is not maturity but rather that a person ages before his time. You look older but act immature and childish. With that in mind, you are living an unending delusion. You live a life thinking that you will find happiness only in pornography. A married person ends up resorting to sexual violence as he sees joy in aggression, while the unmarried ends up searching for happiness till he feels he needs the real deal. It is good to get married to protect your modesty, but until you quit watching pornography you are not ready for marriage.

Unfortunately, some porn addicts may think marriage could save them from this evil, but the opposite is true. Most people get married with this in mind, but according to statistics, only 28.2% of married life is making love. Nevertheless, it is difficult to survive a marriage in which the couple cannot have a healthy intimate life. Such a marriage is doomed to failure. This is because you have images of porn in your mind which gives you a thrill to do better. Pornography creates an unrealistic reality in the mind of its victims thinking intimacy is what he sees. When he seeks to live up to just that, he is hit by failure in the relevant endeavour. If you are planning to have a successful marriage, you must quit pornography. You need to have a firm intention of quitting, and if you are married you must make a choice, because pornography is haraam. Looking at someone's private parts is a sin. Let alone watching a married couple having relations. How can it be permissible watching two people fornicating? Allah Taala says, "Whoever turns away from my reminder, verily, for him is a life of hardship and we shall raise him up blind on

the day resurrection. He will say," O my lord! why have you raised me up blind while I had sight before." Allah will say: like this our signs came unto you, but you disregarded them and so this day you will be neglected." (Qur'an 20 124-126) Nabi (sallahu alayhi wasallam) said,"From the signs of Allah's displeasure on a slave is keeping busy with what doesn't concern him."(Ayyuhal walad)

Now that we have been made aware of the evil of pornography and its many harms, what can we do to save ourselves from falling into committing this heinous sin? The answer will be given in the next article, InshaAllah.

LAWS PERTAINING TO THE SACRIFICIAL ANIMAL

From the Darul Uloom Zakariyya Iftaa Department

Those animals which are prevented from growing horns—due to dehorning or any other externally used method—are permissible to slaughter for Qurbani. (This is on the condition that by dehorning, the animal's skull and cerebrum/brain are not affected. This would result in the animal deemed unfit for Qurbani.)

Although cauterized animals are permissible to slaughter for Qurbani, to cause harm and pain to animals or to cauterize them in order to stop the growth of the horns is not permissible in Shariah.

An animal which does not have horns naturally is also permissible for Qurbani.

There is a difference of opinion amongst the Ulama regarding a sheep or ram whose tail is cut. The majority of the Ulama have declared it impermissible. Some Ulama, due to our local conditions and climate, have not considered it a defect. Instead, they consider it to be beneficial for the animal's health. Therefore, based on our local common practices and the views of experienced and reputable doctors, it will not be considered a defect and as such gives room for the slaughter of such an animal for Qurbani. It is also worth noting that although a hadith mentions an animal whose tail is cut, it also does not stipulate any limit to the amount cut. Nevertheless, if an animal with a complete tail can easily be obtained, then caution demands that such an animal be slaughtered.

The animals which are permissible to slaughter for Qurbani, are permissible to slaughter for Aqeeqah, Sadaqah and other religious purposes.

References:

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